A U M

If you inwardly and truly aspire to know truth at whatever cost, it is certain the truth will cost you something. This is inevitable. —BOOK OF ITEMS.

THEOSOPHY

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"THE CYCLE MOVETH"

PSYCHISM IN INDIA

These instructions are for those ignorant of the dangers of the lower IDDHI.—THE VOICE OF THE SILENCE.

The Pali word *Iddhi* is the synonym of the Sanskrit *Siddhis,* or psychic faculties, the abnormal powers in man. There are two kinds of *Siddhis.* One group embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers.—IBID.

TO-DAY, as always, India teems with workers of "magic" and believers in "miracles." The two go together. "Magic" is no new thing in the Orient, nor a mere myth from a forgotten past, like invisible vapors hanging in the air long after a corpse is dissolved. Scarce a month passes in the West but some newspaper or magazine circulates once more travelers' tales of wonders witnessed, phenomena performed by some wandering fakir without adventitious aids, the like of which is unknown at first hand in Europe and America. Here, our only knowledge of "magic" is mere hearsay outside the gloom of the séance-room or the professional prestidigitation of a Houdini. Most people pride themselves on their "incredulity" in magic—but they swarm the séances, they are devotees of "psychical research," they go to the theatre to witness staged illusions, they go in crowds to be "healed" by prayer, or they are followers of "occultism," "mysticism," "new thought" and "Rosicrucianism." They do not believe in "miracles," but they believe in "luck," "chance," good "fortune" and bad, and are always avid to have their "fortunes" told by some vagrant soothsayer more unfortunate than themselves.

The dry records of the British East India Company contain more than one formal report of "miracles" performed, as inexplicable as any of those recounted in our Bible, and rather better authenticated! Louis Jacolliot described at great length in his books the marvels he had been shown by the Brahmins of India—and was well ridiculed for his pains. He might have comforted himself with the reflection that Philostratus' account of the wonders performed by the Brahmins of nineteen centuries ago for the edification of his master, Apollonius of Tyana, on his visit to India, have been the scoff of Christian theologians and historians ever since, though the record was compiled at the request of a Roman Empress, and though the "miracles" of Apollonius himself were such as to excite the envy and the malediction of the New Testament Christians.

When H.P.B. began her momentous mission in 1875 the recurrent tide of Psychism had already been creeping over the "stern and rock-bound coast" of Western materialism for a generation. Spiritualism and its phenomena had already bewildered and befogged millions of minds which but a few years before had believed only in "God" and "facts"—the two widely and wisely separated in time and space! Though these phenomena were called "spiritual" by those who were intoxicated by them, it has never been observable that they called for any mental or moral discipline, or that they make either their devotees or the world any wiser or better in any of the relations of Life. "Isis Unveiled" and the "First Object" of the Theosophical Society gave the Western world the needed information and the needed application for the awakening psychic impulse, if it were to be usefully and beneficially investigated. The needed information is still there, yet to be studied; the needed application still to be made by those who call themselves Theosophists.

The world has made some progress in the study of Psychism since 1875, but whether in right or wrong direction as a whole, remains to be seen. The "Spiritualism" of 1850-1900 is no longer fashionable. The great Spiritualist publications have all died, and the mediumship and its phenomena of the last half of the nineteenth century are entombed in now forgotten books. They have been replaced by "pychics," "seers," "initiates" and "occultists," while the ouija-board, automatic writing, psycho-analysis and similar "revelations" and subjective "communications" have displaced the physical phenomena of a generation ago. Whatever else may be said of it, Psychism has entered on a new phase in the West—a religious or *soi-disant* religious, a scientific or *pseudo*-scientific phase, where some attention, at least, is being paid to its rationale, however little to its philosophical import. The present stage must also necessarily prove a passing one, to be replaced in its turn by a more powerful, because more deeply imbedded and misconceived form.

The black science of hypnotism, and its equally dark counterpart, ceremonial magic, must tend to become an Art where as yet they are but dangerous forms of experiment, as "the Cycle moveth."

Now, in India, all forms of Magic have flourished for incalculable ages, and the "lower *Iddhi*" have long since displaced the higher. The *Siddhis* known and assiduously practiced there, not only by the popularly reverenced fakirs, but in the dark and mysterious recesses of the temples, is certainly not "one which exacts the highest training of Spiritual powers," no matter what the claims in its behalf, by practitioners and believers. The unspeakable degradation of India and the Orient generally throughout millenniums is not due to wars, conquests, famines, pestilence or overpopulation. These are but effects, physical, transitory in their nature, and not self-reproductive. No; India's degradation is due to the same cause as the "dark ages" in Europe—a priesthood which deliberately has cultivated and employed generation after generation the "psychic and mental energies" which, if followed up by the weak lead to mediumship, but if scientifically pursued by able men lead to the control of "the mighty magic of Prakriti." It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the *astral* plane, and dire results may be produced by it. What dire results have been produced by Psychism in religion, let India witness. What it will produce in science, is already being forecast in the West. Black magic posing as White, as counterfeit coin passes for the genuine, has ruined every religion; Materialism posing as Science enslaves and ruins mankind physically. Both, judged by their fruits, are twin off-spring of the same parent—Psychism mistaken for Spirituality.

Into this maelstrom plunged H.P.B. in India in 1879. If it is a truism to say *ex oriente lux,* equally sure it is that from the East also comes the black shadow which follows every innovation in the life of mankind. Having started her Theosophical work in the West, where the coming danger was but incipient, she betook herself forthwith to India to erect, if possible, a safeguard and a channel for the light of the Masters of the Wisdom-Religion, long since exiles from their ancient home. How strenuous her efforts during six years is shown in *The Theosophist* during that period. What help she had, what mighty obstacles she faced, what masked but potent opposition, is testified to in the pages of the recently published *Mahatma Letters to A. P. Sinnett*—letters all written during that period. The ruin of the "Third Section"—the Parent theosophical society—in the West and in the East will one day be traced to Psychism in India, not its feeble shadow in the Occident.

First to fall victim, all unconsciously to themselves, were the Swami Dhayanand Saraswati and his disciple, Hurrychund Chintamon. Sacredly inspired, they became the friends and supported the holy Cause of H.P.B. Within two years, still believing themselves under the same inspiration, they did their utmost to ruin her and her mission. Their moral balance lost unconsciously to themselves, they could not see that the change was in themselves, not in H.P.B. Next the "sage of Rothney Castle," the great Hume, after receiving some letters from the Mahatmas, became inflamed with visions of great heights to be scaled by himself, of a great future for him to compass. Tempted by the "first curse" described in *Light on the Path* he, like so many other "men of intelligence and power" was "led away from his higher possibilities by it." He undertook to "reform" the Masters and show Them how the world was to be saved—by *him*. "Ambition," the "personal wish to lead, and wounded vanity, dressed in the peacock's feathers of devotion and altruistic work" swiftly made havoc of all his fine professions. He found a "Swami" and "Fern," two tools of two *Dugpas*—and Hume was lost, in more senses than one. Chintamon had gone to England and there sowed the seeds of corruption in Stainton Moses, in C. C. Massey, in Mrs. Hollis-Billings, in Mrs. Simpson, so that Mr. Hume found ready to his hand correspondents as aggrieved and as ready to sympathize with him as he was with them. In India, Mr. Sinnett and Col. Olcott, too deeply devoted to "Masters" (as they conceived the Mahatmas) to be corrupted in the same way, fell easily victim to doubts and suspicions of H.P.B. Meantime, at the "headquarters" Madame Coulomb, Godolphin Mitford ("Mirza Murad Ali Bey"), and others, cursed either with the fatal birth-right of mediumship or the "thirst for occult powers," were at one and the same time professing the utmost loyalty to H.P.B. and her Cause, and secretly striving by every means in their power to cultivate the "lower *Iddhi.*" Not one of them could see any relation between the tumult in themselves, the roar and uproar in the Society and among the "probationers" of the "Second Section," and the iterated and reiterated warnings, admonitions, instructions, of H.P.B. and her Masters regarding the "ordeals of Chelaship." Masters and H.P.B. had not deserted *them*; therefore they had not deserted Masters and H.P.B.! "Messages" were still being received; "phenomena" were still being performed; the work still went on; they were not "disciplined" or expelled; manifestly, then, the "Rules" were not for them; the "Instructions" were over-drawn; the "warnings" exaggerated.

Mr. Sinnett went to England to become the guiding star of the "London Lodge." Mr. Moses had already found his "Master" in "Imperator"; Mr. Massey was by turns frozen with doubts, burning with the fever of suspicions; Mrs. Kingsford "vain of her

learning, conceited and proud" of her "psychic powers," was fearful and jealous of Mr. Sinnett burnished with the reflected glory of a long series of "communications from the Mahatmas," Mr. Sinnett weighted deep with the sense of his importance as "representative of the Masters." Out to India went Dr. Franz Hartmann from the United States, Mr. St. George Lane-Fox and Mr. W. T. Brown, "Poor Brown," from England—three men burning with zeal to serve and save mankind by becoming "chelas" and "acquiring occult powers." So between "jungle fever" in the "London Lodge" and "jungle fever" at "headquarters," one might suppose the "probationers" had superabundant illustration before their eyes of "the dangers of the lower *Iddhi.*" The now accessible *Mahatma Letters to A. P. Sinnett* show with terrible clearness that They were under no illusions as to the meaning of the raging storms within the Society and amongst its "probationary chelas," but these "chelas" themselves were completely *glamoured*—so completely that it never once occurred to them that *they* were at fault, that *they* were being "tested" indeed. They all *could* see that "something was wrong" —very wrong indeed. They found fault with each other, with H.P.B., with Masters, but none of them "found fault" with himself! The "abnormal powers" of envy, jealousy, doubts, suspicions, vanity and ambition, when fully aroused by "the struggle for chelaship," were nowhere recognized as being those very "lower *Iddhi*" tearing them to pieces. *Black Magic* as a reality, with themselves as its unconscious prey and tools, Black Magic using the "forces of human nature" in *them* as an instrument to accomplish the destruction of the Society, by turning it into a "miracle club" and its most potentially useful members into "mediums" and "psychics"—all this no more occurred to the would-be "chelas" then than it does to-day. The genuine *Occultism* of the teachings of "Isis" and of H.P.B.'s articles in *The Theosophist* seemed to them mere theory, as they seem to-day. What the students wanted then, and what they want now, is something "practical." Stern self-discipline, rigid self-inspection, study and work for *Theosophy,* Altruism as an unceasing *practice,* as "the highest training of Spiritual powers," are no more popular to-day than in the first septennate of the Parent Theosophical Society.

A study of "The Mahatma Letters to A. P. Sinnett" and of "The Theosophical Movement" will easily show any student of to-day that back of all the shams, all the storms, all the failures in the Parent theosophical society, were the workings of the "lower *Iddhi*" among the best, the ablest, the most earnest of the members, and that back of both was the sinister intelligence and energy of the "adepts of the Left-Hand Path." Who these Masters of Black Magic were and are is as unknown as are the Adepts and Chelas of the Lodge of the Masters of the Wisdom-Religion, but

whoever believes in the existence and powers of the one must of necessity believe also in the other. Both have Humanity as their object—in the one case to emancipate, in the other to enslave. In ordinary existence men are unable to distinguish the politician from the patriot. It is to this lack of discrimination that can be traced the fall of nations, with all its entailed evils. In the world metaphysical men are still unable to distinguish the "lower *Iddhi*" from the higher *Siddhis,* black magic from white, materialism from genuine Science, mediumship from adeptship, self-interest from Altruism. All can in retrospect see the failures of the past; all can in prospect vision the glorious future, but who can apply the lessons of the past to the present? who see that the *Mahabharata* incessantly goes on, that its weapons are ever the same—the lower, *Iddhi* versus the higher *Siddhis,* with absolutely *no* compromise between the contending forces?

Psychism is the enemy of Spirituality to-day, as always. Its havoc is as much in evidence amongst mystics and theosophists of 1925 as half a century ago. The causes of failure are the same. The path of redemption is the same: a return to the First Object of the Parent society, a return to the Message and the Messenger of The Theosophical Movement.

USE OF HYPNOTISM*

Question—Is the use of hypnotism for intended good, as in the case of surgical operations, looked upon with disfavor by Theosophists? What relation have the investigation and practice of hypnotism, when only good is intended, to the 3rd. object of the Theosophical Society?

Answer—Replying in part to this question, one can only give a personal opinion, and mine is that hypnotism should be prohibited by law. No one but some very few high-minded and learned physicians should be allowed to practice it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power. The great Charcot, who has popularized it says he would have only competent physicians use it. In the present age of black selfishness I would vote for its total seclusion from use for the present.—

W.Q.J.

**The Theosophical Forum*, December, 1890.

EDUCATIONAL DEFECTS:

The Cause and Cure

FOR several years the foremost educators both in this country and abroad have been cognizant of the fact that in merely affording children an opportunity of theoretical learning, our educational system has failed to prepare them in any practical sense for adult life. So there has been a constant endeavor to introduce into the schools those facilities by which the child may "learn by doing," thus making the schools conform more and more to the community type—a place where the child *lives* instead of a place where he simply studies lessons. Furthermore the tendency of mere intellectualism to produce selfishness and class distinction, to say nothing of the anomalous condition found today among highly educated youth who are at the same time morally delinquent and criminal, has forced us to realize the necessity of training the spiritual, moral, and intellectual faculties synchronously.

Hence has arisen what is called the New Education which aims at the development of character and right feeling, while it seeks to provide the means of training equally the senses, the emotions, and the mind for use in the expression of the whole nature. It is worthy of note that Dr. Reddie, who was the founder of the first school of this type in England, undertook the task of educational reform not from any study of educational theory, but purely from the desire "to help create a higher type of human being, able to cope with the increasing extent and complexity of modern life, and able by a better development of the affections to seek to develop a more wholesome type of human society." Aflame with his spirit others founded similar schools in Germany and in France and several more in England, the last great schoolmaster, Saunderson, of Oundle, perhaps the most daring innovator of all, attempting to make the school represent "the world as we should love it to be."

The principles of the New Education are in brief: a respect for the child's individuality and a belief that it can develop only in an atmosphere of freedom; provision of outlet for the innate interests of the child, "whether they be of the intellectual, aesthetic or social kind, or the synthesis of all these which are found in properly organized handicrafts"; government of the school community by the pupils in collaboration with the teachers—"and that government, as well as the self-discipline which each child must be taught to apply to himself, should be deliberately aimed at rendering external authority unnecessary;" the elimination of selfish competition and a substitution therefor of a "spirit of co-operation which will lead the child to place himself at the service of the community as a whole."

For a most interesting account of the newer tendencies in education, we refer the reader to the American magazine recently started to promote their promulgation, *Progressive Education,* October-November-December, 1924. Behind all these efforts is a recognition of the unitary nature of the individual and a development of its whole range of faculties as a manifestation of one root, or basic, life. The schools instituted along these lines in America are, however, very few, the general public being unaware of the new movement and even now considering the introduction of the Bible and religious teaching into our schools as the only means of securing better educational and moral results.

For a careful study of Western education we are indebted to Mr. Edmond Holmes, a theosophist, who held the position of chief inspector of schools in England for many years. Under the title "What Is and What Might Be," published in 1912, the writer exposes the evils of Western education and points out with unmistakable clearness that they are the outcome of Western religion.

According to Christian teachings, man and nature are not animated by an indwelling life or soul, but are the handiwork of God, who upon the completion of his creation, stands apart from it and calls it good. Nevertheless as soon as He sets it going, it manifests its inherent weakness. Man, God's noblest creature, falls from his high estate and is banished from God's presence. Being thus naturally perverse and originally sinful, he cannot be allowed freedom to follow any promptings from within, nor bring to maturity any inner hidden life; in fact, to permit the development of that which is innately sinful would be a monstrous fallacy. The possibility of spiritual evolution or soul growth through self-initiated effort and expression is out of the question.

Since man's nature is the antithesis of God's nature, man can have no direct knowledge of God; but God, to whom all things are possible, can communicate with man and make his will and his law known in a miraculous way through his chosen Mediator—the law-giver, prophet, priest, or church, as the time and circumstances may determine. Since God is the source and sole operator of the law, man is not morally responsible, his whole duty being to do what he is told, for "it is not in man that walketh to direct his steps." Constantly under the supervision and government of God, he has no opportunity to govern himself or to exercise that self-discipline which he would discover necessary if he were his own governor and responsible for self-initiated acts. His only salvation from sin and death is to walk strictly in the path marked out for him, and as he cannot be supposed to willingly follow the code of laws prescribed, he has to be bribed by the promise of rewards if he obeys and the threat of everlasting punishment if he disobeys. Although the qualities aroused and fostered by appealing to the

ignorance, fears, servility, and ambition of the lower nature are base and ignoble, still man cannot be trusted to do right without anticipation of reward or to refrain from doing wrong irrespective of what may happen to him.

Man's discrimination being errant, as evidenced by his mistaken choice in the beginning, and never being developed through his own exercise, as new situations arise requiring fresh applications of judgment and choice, new rules and regulations have to be added *ad infinitum*. In consequence, every act of life has to be done in a certain way, and a man's righteousness is gauged by the correctness of his performance. This system of salvation by "mechanical obedience" came to full flower in Phariseeism, so sternly denounced by Jesus and illustrated in the parable of the rich young man, who considered himself qualified for discipleship because he had punctiliously observed all the formulae for proper behavior and strictly kept the letter of the law.

Rigid conformity to merely outside standards results in the separation of all actions into good and bad according to their outward appearance. The idea that a specific act is neither good nor bad, but derives its character from the motive that inspirits it and the feeling that accompanies it, is never dreamed of. Thus it happens that a man is esteemed virtuous if he outwardly abstains from those things that the church prohibits or society condemns, while all the time he may be pondering upon them in his heart—a falsity which Jesus tried to make clear to the pietists of his day.

With the rise of Christianity and its extension beyond the bounds of Israel, the authority of the code of laws, or "legalism," was superseded by the authority of the church. The Catholic Church controlled the entire life of man, both here and hereafter, for it arrogated to itself the power either to save or to damn him; it taught him only what it wanted him to know; it required him to accept all that it said and did as indisputably true. In the fold of the Church the faithful are relieved of all responsibility for thought, choice, and action,—passive obedience and servile acquiescence being the marks of the true devotee.

Meanwhile the old rebellious spirit of our "first parents" began to reassert itself, and Protestantism was born. Protestantism put its emphasis on salvation by faith, a man's acts being as "filthy rags." But here again, on account of the belief that there is nothing in common between God and man—no identity of life or nature—no knowledge of God, no inner spiritual realization is possible. All one can do is to have faith and believe. One minister used to say that we should carry around with us an "inscrutable bag," and whenever we came across a question that puzzled us and for which neither we nor the minister could find an answer, we should throw it into the "bag of inscrutables." (In the progress of time

that bag became so full that it burst.) "God knows" is still the solace of the ignorantly resigned and the mentally lazy; or "We shall know bye-and-bye," when they think death shall have transformed their ignorance into knowledge!

However strict a surveillance the church may keep upon her children and however unremitting her efforts to retain a hold upon all their activities, many of them escape her jurisdiction. The gradual separation from the church of art, music, the drama, literature, statecraft, and science marks the slow but steady movement towards freedom of the human spirit. Thus arise two independent worlds—the religious and the secular—and with no relation between them, it follows that a man's conduct in secular affairs has nothing to do with his religious life and no bearing upon his eternal destiny. Moreover, as the secular life becomes more absorbing, man relegates his religious life to the Sabbath day and devotes the remaining six to his ever-increasing worldly interests.

This division of life were bad enough, but many men, perceiving the irrationality of the Bible interpretations, the unscientific statements of the preachers, and their inability to offer a philosophy of life that satisfactorily explains it, repudiate religion altogether. Realizing that there can be no such reality as an outside, personal God—a kind of gigantic Santa Claus—who gave them their souls and who can take these away, who is also the source of the moral law, men conclude there is no soul, no spiritual life, no moral law, and give themselves up to crass materialism and frequently to immorality and lawlessness. For when the fear of God and the restraining hand of the Church are removed, if the one restrained has not meanwhile learned self-control, he misuses his freedom and lapses into a worse condition than before.

However erroneous a man's concepts of religion may be, they represent the best he knows and aspires to be. The religious life stands for what is sacred and holy to many men. Unfortunately, the very distinction which the religious man in common with his fellows makes between the religious and the secular life is peculiarly irreligious "in that it rests upon the tacit assumption that there is no unity, no central aim in life." To quote Mr. Holmes again, "Religion is not a branch or department of life but *a way of looking at life as a whole.* Indeed, it is of the essence of religion that it should look at life as a whole, and *so be able to look at each of its details in the light of that supreme synthesis which we call Divine.* The religion which necessitates the division of life into two branches has missed its destiny and betrayed its trust."

Education has patterned closely after the model set by religion. The parent at home and the teacher in school have striven zealously to act toward the child as God is supposed to act toward themselves. Is not the "child conceived in sin and shapen in iniquity"? There-

fore his every tendency will be evil and must be repressed. Freedom to express his nature must not be permitted, but constraint exercised over him from morning until night. "Go and see what Budge and Tod are doing and tell them not to" expresses the general attitude towards the initiative of the child, says the originator of the new Dalton Plan of education in America. The child must therefore be told in every particular just what he is to do; he must constantly be drilled in the right way of saying and doing what he says and does; and in order that he may not stray from the educational path of salvation he must imitate the teacher in every way. "The teacher must stand in front of him and give such directions as these: 'Look at me,' 'See what I am doing,' 'Watch my hand,' 'Do the thing this way,' 'Do the thing that way,' 'Listen to what I say,' 'Repeat it after me,' 'Repeat it all together,' 'Say it three times.' " The child's nature must never be trusted. If he should act on his own account he would begin by acting very badly. "Imperfection and incorrectness are moral defects" in the Phariseeism of the school.

But the child's irrepressible impulses will at last burst all barriers, like an ice-fettered stream in spring time, and we are at the present time meeting that general revolt from the discipline and methods of teaching of the past. Adults remark sadly that children are not so obedient as they used to be and they wonder why. Can we not see that the reaction from religious constraint on the part of the parents has filtered down into the life of the children and on all sides we are experiencing the "nemesis of docility"?

Well knowing that we cannot return to the spare-the-rod-and-spoil-the-child discipline and dimly conscious of the fact that whatever is to be done must be educational, we think to make them more docile and moral by putting the Bible into the schools and giving the children religious instruction. What effect this is likely to have we may foresee by a further consideration of the parallelism between the faulty education we now have and religion.

Prof. Dewey says that "the old education may be summed up by stating that the center of gravity is outside the child—in the teacher, in the textbook, anywhere, everywhere except in the child." But when has the center of gravity ever been in the human being according to Western theology? Has it not always been in God, in the Bible, in the sacraments, in the clergy, anywhere and everywhere except in the man himself? Another illustration of the influence of religion is found in an incident given by the same writer when he was looking for suitable desks. At last one dealer, more intelligent than the rest said: "I am afraid we have not what you want. You want something at which the children may work; these are all for listening;" and he continues: "That tells the story of the traditional

education. It is all made for listening; *it marks the dependency of one* (the child) *mind upon another.*"

It is the story of the traditional religion as well. If men were independent thinkers, not a single modern church would exist.

As in the religious life, faith and information about God are taken for knowledge, so in education, information about a subject is assumed to be knowledge. Knowledge may be defined as that assimilated information which has become a part of one's inner experience. Information is the "raw material" for knowledge and bears the relation to it of outer to inner—a distinction to be seen in the study of history. The pupil may know all the dates and events of a given period and be able to write them on his examination paper, and still have no "historical sense"—no knowledge of their significance, how they came to be, their relation to other periods and their bearing upon the future. Still less does he inquire into the evidence of the data to discover whether the historian has presented a true picture of the past, or whether he has given a partial, prejudiced, distorted view in support of his own party, his church, his nation. The pupil has no real knowledge and accepts unquestioningly the authority of the book.

But has not religion insisted upon man's accepting the authority of "*the* Book"? How many of our textbooks have had to be "trimmed" into agreement with the old "authoritative" chronology of the Bible, its apparent contradiction of evolution, and its thousand and one other unscientific statements,—or unscientific interpretations of them!

We can note but one other glaring defect of our educational system—the examination system. Mr. Holmes says "It is notorious that the application of the examination principle to religion—the attempt to estimate spiritual health and growth in terms of outward action—generates hypocrisy, or the pretense of being more virtuous (and more religious) than one really is." Applied to education it breeds another kind—the pretense of being cleverer than one is, especially in the child who has the most retentive memory and facility of expression. For who has not "crammed" for examination and promptly forgot all about what he read the moment the examination was over? However, the child who remembered the most, shone most brilliantly on examination day and received the highest mark! Thus self-deceived as to his own knowledge, he often fails when later he comes in contact with real life and undertakes what he is not competent to do. The dull pupil, accepting the mark as the true index of his ability, becomes discouraged and often falls below the level of his possible attainment. On the other hand, as we all know, the poor scholar who possesses qualities not measurable by an external examination, may become the most useful citizen.

As religion assumes that man can be induced to righteousness only by hope of reward, so in school it is supposed that a pupil will not do his best unless he is stimulated by the anticipation of a prize or some award of merit, which at once arouses competition, jealousy, selfishness and every variety of ill feeling. And since prizes are only for the few, in these few it fosters vanity, class-distinction, and the ambition to outdo all others, no matter at what cost of his own finer feelings or sacrifice of the feelings and claims of others. The mad race for private, individual, educational salvation takes no thought of the salvation of others, nor allows for any recognition of those community interests to which the individual should contribute. Just as there was no idea of a heaven for all, so there is no idea of a common life, which it should be the aim and joy of the most talented to serve, and to uplift, by his self-sacrificing efforts.

It seems sufficiently clear, then, that the chief defects of our education are due to prevailing religion, and that the revival of religious instruction in the schools can but renew and perpetuate those evils for which it is responsible. It is equally obvious that to release pupils from school for religious instruction is only to keep alive the hateful division into "religious *and* secular" to which we have before adverted. The child is bound to learn something about law in his school studies; then he goes to his religious lesson and is told that in a universe of law miracles are possible! And immediately he thinks how he can "get by." He follows in the footsteps of his parents and hopes for the best when he has done the worst; he looks for something to turn up when he has turned nothing in; he thinks the Lord will take care of him when he makes no provision for himself. Yet Jesus said that not one jot nor tittle of the law should pass, but that all would be fulfilled.

Can we fail to see the imperative need of a *synthetic* education which will regard all life as a unit; the nature of man as unitary; that there is no spiritual *and* moral *and* intellectual, unrelated and independent of one another; but there is One Life expressing itself through all these various faculties? In considering moral education possible by itself, we have proved our ignorance. In the last analysis religion and education have failed because they have thought man had a soul, as a thing apart, which must be saved. Man *is* a soul—the soul is the man. The soul manifests as mind, as feeling, as body, and only when we educate and use all faculties for the purposes of the immortal soul, will either the school or the world find its true place in the great evolutionary, and educational, Scheme of Nature and of Man.

THE ODDS

CHILDREN of our time and place, we unthinkingly accept at the first the standards of life we find about us; it is easier to follow the quality of inertia than to think for ourselves. Partaking of the quality of harmony, we seek that which is pleasant in relationships with fellow-men, and companionably enjoy the pleasures of life with those whose interests do not happen to conflict with our own; avoiding the others, life seems a contest, strenuous but not unpleasant.

Led by Karma, we encounter that knowledge which was ours perhaps in former births; but *that* has naught in common with the ideas and habits of our environment. Syncretist and antinomist by nature, we try to fit the new philosophy into our lives; bit by bit replacing the old by the new. Theosophy becomes a subject of personal belief, of conversation, then perhaps of mild propaganda. At last we find that we have reached the point where there can be no dividing line; we can be no longer Theosophist in belief and marauder in action, but Theosophy—which is the Brotherhood of Man—must come first, and must come first all the time and in every place.

We arrive at this in various ways; some by thought-out conviction, some by producing intolerable conditions internally, trying to travel in two directions at once. In any case, when we have set our feet once and for all on the road which leads away from self to ALL-SELF, we find ourselves at once, and with horrifying suddenness, no longer in a race, but in a battle; and thinking to see under the seeming only a sham battle, a new phase of the sportive contest, we smile at our erstwhile friends, in hope of return, of reassurance, of appreciation, of our new views, perhaps even of actual coöperation.

And then the mask falls forever; these people *did* appreciate and sympathize with our views; *did* believe in altruism, sacrifice, the Brotherhood of Man, just so long as we made no dangerous attempt to put these things into practice. But now! teeth are bared and swords are out; our friends and relatives have undergone a werewolf metamorphosis overnight; they, first of all, will join in the universal attempt to crush us utterly, if we persist in this insanity. We are surrounded on every side by friends turned enemies; prosperous, our interests are with the disinherited; the disinherited, who will be with us only so long and insofar as our course conduces to their own interests of *self*.

Confronted with the necessity of action in the world, strong, efficient, and sustained action by the rules of the new game we are playing, we find ourselves ringed by innumerable men of keener

brains, better bodies, trained and experienced from birth in the use of weapons now denied to *us*. Far in the distance, perhaps, we see a comrade or two, but each of them already battling odds seemingly above his strength, each so far away that to reach him and join forces we must pass through a thicket of slithering steel.

In that hour we know the meaning of *Their* agony, *Their* occasional despair of the race, which we had, perhaps, thought only the ebullition of overwrought and overworked personalities; in that hour we know the full meaning of Kali Yuga, the Black Age; the age of remorseless, ferocious, utter selfishness; so cold, so complete, so immovable as to seem like the impersonal destructiveness of the avalanche or tornado; yet staring at us from the eyes of men with keen intelligence, searching us through and through, estimating our weaknesses, seeking the points to strike with safety and efficiency.

We had not seen this before, *for we were on the other side.* And then, perchance, many a poor wretch despairingly encountered this same time-spirit, in our own eyes; a spirit which seemed to us *then,* the lawful exercise of the right of self-preservation, duty to kin, duty to nation, or heaven knows what.

But now we know what hell means; we are overborne by the effluxes of powerful personalities, the waves of hard, violent self-righteousness, the contemptuous, savage command in the eyes of the oppressors. So long as we move not, we are safe; all these have more important work on hand, more important foes to conquer. One step, and the steel will hiss; we feel ourselves alone; all alone, and weak.

In furious resentment at the complete perversion of views, the narrowness, the intolerance, the cowardice and selfishness universal, we could joyously rush forward and die fighting, if only we could, in dying, kill and destroy as we shall be destroyed. But even that is barred to us; we are fighting *for* these people, and not to destroy them. We must disarm without killing; must meet razor-edged blades with bare hands.

Then our wish is to run; to rush madly into the depths of the wilderness, to live on roots if need be, but never again to mix with the world of men; to seek solace on the quiet bosom of Nature, to forget our aching disillusionments, our sick hearts, listening to the songs of birds and the ripple of joyous waters; to wash our hands of the world and let those who live by the sword die by their own swords unhindered by us.

But we cannot play the coward. And seeing that we *must* face the issue, we rise in the calmness of despair, and find within ourselves the *knowledge* that we are no isolated fragment, but *That* whose sweep encloses all things, all friends, all enemies; That which is indestructible, immemorial, unchangeable. Nothing worse can

befall than the destruction of the personal self; yet, be that destroyed a thousand times over, *we* are untouched.

Imbued with the calmness of that knowledge, we find our sight clear; we find ourselves possessed of vision denied those who suffer from the cataracts of self; we know *their* weaknesses through and through, while we are to them an unknown quantity, dangerous with the mystery of madness; their strength is our strength, for it is drawn like ours from Impersonal Power; that Power before whose awful and implacable purposes of selflessness these personalities will be some time rent like clouds before the cyclone.

They fight for preservation of self; we care naught for self. They have the world behind; we the Universe.

THE ROAD TO KNOWLEDGE

For the former existence of Atlantis to be accepted, the "animal ancestor" theory of human descent has to be given up in favor of human evolution through cyclic civilizations; science has to confess ignorance of the true cause of continental upheavals, abandon the "earth shrinkage" theory and accept the possibility of evolution *arising* within spiritual and mental instead of material Nature.

Science claims to use the inductive method of reasoning from particulars to generals. Yet an analysis of scientific methods and scientific history proves that the real method in practice is *deduction*. The validity of deduction depends entirely upon the "generals" used; and science claims the "generals" of Plato, Pythagoras, *et al* to be purely imaginary and woven of moonshine. Nevertheless, the "generals" of the scientist, by which he presumes to judge present facts and universal past testimony, are conclusions leaped at by his mind from the consideration of a few scattered facts which happen to arrive on the scene first.

What are the Generals of Theosophy and of ancient philosophy? Simply the fundamental laws of the universe carried over from previous periods of evolution and transmitted to an endless line of guardians. Obviously, inquiry into their origin is useless; they are coeval with manifestation. *Proof* is another matter: anything which is true should be susceptible of immediate and practical checking. The scientist refuses to check Theosophy because he does not understand its origin and because its successful study necessitates abandonment of his present hypotheses—those hypotheses with which his personal fortunes are bound up and which with him have replaced religion.

OF "METAPHYSICAL HEALING"*

THE time for temporizing or for silence in respect to what are severally styled "Mind Cure," "Mental Science," "Christian Science," and the like has now come to an end, and the moment has arrived when something definite should be said on these as well as some other subjects. The first note was sounded at the theosophical convention for 1890,[1] when in the message sent by H. P. Blavatsky she wrote that some of these practices were of the nature of black magic as explained by her in that message. She says "In other words, whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic". At that time many persons were hurt, some on their own account and others on account of the feeling they had that people of the class who believe in and practise these so-called sciences would be thus driven away from the Society. Several members accordingly studiously refrained from mentioning the matter, and in many quarters it fell into silence absolute.

In the first place, it cannot be said that no cures have ever been accomplished by means of the practises referred to. There have been cases of cure. For, indeed, one would have to be blind to the records of the medical profession to say that the mind has no part to play in the cure of diseases. That it does have, any physician knows, for if the patient continues to be depressed in mind there may be a failure or even a death. But this is not "mind cure" nor "mental cure". It is an assistance to the regular treatment. And as very many of the troubles of people are imaginary, sometimes in the acute form because of imagination, it does happen in those cases that a cure may be effected by the schools we are speaking of. Some nervous derangements may be thus cured. And if that is brought about by directing the mind of the patient to high thoughts, there can be no objection to it. But if the mind is filled with wrong philosophy, or if the affirmations and denials found in these "sciences" are used, or the "construction of the divine and spiritual form" be gone into, the whole thing is bad.

And here it is well to state our position about the cure of bodily ailments. It is that inasmuch as they are of and in the body, those that come from a wrong attitude of mind will disappear when we are contented and self-centred, while those that are chronic, being mechanical and physical, ought to be treated by such means and not by an attempt to drag the spiritual and divine down to this plane of

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*This article first appeared in the *Path* of January, 1892.

[1]Rept. of Conv. 1890. (See "Five Messages from H. P. Blavatsky to the American Theosophists," pp. 21-26. Eds. THEOSOPHY).

being. In none of the ancient schools was it permitted to one to use for himself, or to sell, the divine or spiritual powers. Furthermore we see that the savages are the most healthy of men. Yet they know none of these things and do not care for such ideas. Yet although the Red Indian of the early days did much murder and lived not righteously, he was a fine specimen of physical health. This shows that health may be maintained by attention to the ordinary laws of nature on the material plane by attending to hygiene and exercise. Yet again, looking at the prize-fighter and the athlete, it is plain that they, by attending to the same rules and wholly disregarding the fine theories of the mental healers, become well and strong and able to bear the greatest fatigue and hardship. It was the same in the days of the athletes of Rome and Greece.

A number of fallacies have to be noticed in these systems. Using the word "thought", they say that our diseases are the product of our thought, but they ignore the fact that young children of the tenderest age often have very violent diseases when no one will say they have had time or power to think. Babies have been found to have Bright's disease and other troubles. This is a fact that looms up before the arguments of the mental healer and that never will down.

But regarding it from the theosophical side, we know that the thoughts of the preceding life are the causes for the troubles and the joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on the way *down and out*. Their exit ought not to be stopped. But by the attempt to cure in the way of the healer they are stopped often and are sent back to the place they came from, and thus once more are planted in the mind as unexpended causes sure at some other time to come out again, whether in this or in another life. This is one of the greatest of dangers. It will in many instances lead to insanity.

The next fallacy is in the system of affirmations and denials. To assert as they do that there is no matter, that all is spirit, and that there is no evil but that all is good, and that "this my body is pure and sweet and free from trouble," is philosophically and as a mere use of English false in every respect. "Spirit" and "Matter" are terms that must exist together, and if one is given up so must the other disappear. They are the two great opposites. As the Bhagavad-Gita says, there is no spirit without also matter. They are the two eternities, the two manifestations, one at one pole and one at the other, of the absolute, which is neither matter nor spirit but wholly indescribable except as said—it is at once spirit and matter. Likewise Good and Evil are two opposites mutually existing, the one necessary in order to know the other, for if there were no evil we should not know what to call the good. One might as well say that there is no darkness but that all is light. By these foolish affirma-

tions all relativity is abolished, and we are asked to abandon all proper use of words in order to satisfy those who wish to show that optimism in all things and at all times is the right position. The "Christian Scientist" goes further and says God is all good, the argument being in fact nothing at all but a play on the word god. It would not work in Spanish, for there good is *bueno* and god is *dios*. This assertion calmly refuses any admission of the patent fact that if God exists he must be evil as well as good, unless we revert to the old Catholic idea that the devil is as strong as God. And even if we say that God made the devil and will one day stop him, the evil is a part of God unless in some respects he is not responsible for the world and beings. But the last affirmation, that one's body is sweet and pure and free from disease, is degrading as well as false. It may be true that bodies are illusions, but they are not the illusions of single individuals but of the great mind of the race, and therefore they are relatively real—as they are now constructed—for the minor beings who make up the race. No one has the power to escape from this great illusion of the total mind until he has risen to an actual conscious realization of that mind in all its departments. The affirmation has its refutation in itself, for if one person can thus destroy this relativity so far as he is concerned by merely affirming against it, how is it that the illusion still remains for and has sway over the remaining millions? Still more we know that the body is a mass of things that are not good nor pure, and that in the abstract sense of these affirmations the most unnoticed physiological operations are actually disgusting.

The line of demarcation between black and white magic is very thin, but it is quite plain when one sees the art of healing by means of such high forces as are claimed by these schools practised for purely selfish ends or for money in addition. There is danger in it, and all theosophists ought to look well that they do not fall themselves or cause others to.

The great danger is from the disturbances that are brought about by the practise. It is a sort of yoga without any right knowledge of method; it is blind wandering among forces so subtle and so violent that they are liable to explode at any moment. By continuing in the way taught a person actually from the first arouses latent currents of the body that act and re-act on the astral and physical and at last bring about injury. I have in mind several cases, and some of them those of actual insanity due wholly to these practises. Of these I will say more at another time, and may be able to present a record that will astonish those who, merely to cure some ailment that medicine is fully able to deal with, go aside instead and play with forces they have no knowledge of, and put them also into the hands of others still more ignorant, all the while deluding themselves with the idea that they are dealing with high philosophy. The philosophy has nothing to do with it except to act

as a means to centre the thought so that inner currents may come into play. The same result might be brought about by any system of talk or thought, no matter how erroneous.

WILLIAM Q. JUDGE.

MORE ON METAPHYSICAL HEALING*

Question—In Forum No. 37 Mr. Judge asserts that "Metaphysical Healers have stumbled unknowingly on a great law." Now as I have been, and am still, possessed with the idea that each individual is herself alone conscious of her conscious efforts to obtain knowledge of principles and laws, I shall esteem it a favor if Mr. Judge will explain the principle by which he determines the fact that others, knowingly or unknowingly, find truth.

Answer—I do not claim that there is some "principle by which I determine that others knowingly or unknowingly find truth." I merely state the fact that in my opinion the healers spoken of have stumbled on *a* law. I did not nor do I now state what that law is. If they know what law I mean, then they need no information from me. But I do not agree that the questioner is right in saying that "each individual alone is conscious of her (why *her* and not *his* also) conscious efforts," since I have for many years known that other individuals may also at the same time be fully aware of these "conscious efforts" by others. I know—in a way I am not obliged to detail—that the members of our Great Lodge have full information, unknown to those outside the Lodge, of the "conscious efforts to obtain knowledge of principles and laws" on the part of good men and women, and in this search that help is frequently extended but is not seen nor recognized, although it is felt and has results. But I am wholly at a loss to see any sequence whatever between the premise of the question and the question itself. The healers have hit upon a law, but they fail as yet to know it fully, and I, for one, should be sorry that they knew it all until they show to my limited understanding that they are philosophically fitted to have complete possession of a very dangerous force. However, if the march of cyclic evolution decrees that people should find edged tools to play with and cut themselves withal, I am too puny to be able to prevent it. But each day more proof is offered that H.P.B. was right when she wrote to the American Section that powers were surely coming forth in this people, and that efforts must be made to provide a new soil for them to grow in instead of our present selfish, greedy, and individualized but uncivilized human nature, from which of course I claim no exemption.—*W.Q.J.*

**The Theosophical Forum*, September, 1892.

STUDIES IN THE SECRET DOCTRINE

IV

Deity in Nature

THE SECRET DOCTRINE rejects the notion that in any part of Nature God exists. Deity and Nature are not separate but the One Reality. God is neither male nor female; it is not a person, nor even a personality. Deity is the one universal principle—LIFE, immutable and "unconscious" in its eternity. It is the essence of every atom of matter, nay more, it is substantial, is substance itself. Says Mahatma K.H.:

> The God of the theologians is simply an imaginary power. . . . Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery,

and we might add is so today.

In its ignorance mankind falls a prey to the machinations of an exploiting priesthood; because though ignorant it is craving for a "beyond" and cannot live without an ideal of some kind, as a beacon and a consolation. It is sometimes said that the belief in the existence of a personal God is so universal that there must be some basis of truth underlying that conception. That is so. It lies in this noble aspiration, this unintelligent but instinctive craving on the part of man for the perception of order in chaos, and for the knowledge that "the Heart of being is Celestial Rest." Because man is god, and because he has forgotten, and is made to forget, that stupendous and sublime fact, there have come into existence the false substitutes of a personal god and an extra-cosmic deity. "To deliver humanity of this nightmare" it is necessary to restore to the individual an unshakable faith in his own powers, and the God within himself—nay, bring him to the conviction that he is deity, now in latency and can realize himself as such in the progress of time.

Faith and conviction are born of knowledge and experience. Thus they differ from belief and fanaticism. Man has forgotten his divinity and immortality and all that remains with him is a vague, dim, misty, instinctive remembrance that somehow, somewhere, they must be. On the other hand an equally universal belief has taken hold of man's fancy and imagination, *viz.*, that himself and the world are but the ephemeral shadows which in his inscrutable will and pleasure God, who is above and beyond them both, has created and fashioned into existence. This notion, also universal, has a substratum of fact. It lies in the ever-changing nature of the One Life; if real life is in the spiritual consciousness of that life, real death is the limited perception of life. Conscious existence in Spirit

is immortality; unconscious existence in matter is annihilation. There are two mighty possibilities for Man, in whom Spirit and Matter are properly equilibrized: (1) Immortality; (2) Annihilation. There is no power anywhere save in Man himself by which he can escape the second and attain the first; there is neither god in heaven to bestow the gift of immortality, nor a devil in hell to tempt him to destruction. In man, and only within himself, is the dual possibility.

It is necessary for us to recognize this one clear purpose of Nature, which Nature is the manifestation of the one substance-principle—LIFE. The aim of evolution is the attainment and retainment of Immortality by Man. In the human kingdom that possibility arises. The whole flow of Life-Impulse directs itself for the begetting of Man. In him alone the triple unfoldment shows itself —Spirit wedded to Matter has at last given birth to Intelligence, to Self-consciousness. What is man going to do with himself?—that is the mighty question which Mother Matter and Father Spirit discuss among themselves. Says the parent:

> I bid you but be;
> I have need not of prayer;
> I have need of you free
> As your mouths of mine air;
> That my heart may be greater within me,
> Beholding the fruits of me fair.

Man is the one free agent in Nature. His intelligence makes him free. Will is not directly free elsewhere in Nature; the law of Karma adjusts the encroachment of matter on the flow of Will which is the power of the spirit. Only in the human kingdom, with the birth of intelligence, Will becomes free; and thus at last Karma finds the aid of an agent independent of itself instead of a passive instrument for its compensating operations. Thus even that Law of laws offers itself to become the Servant of Man; "help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance," says the *Voice of the Silence*.

All Nature, except human nature, is non-conscious though animate, sensitive and vital. The human kingdom, of all her kingdoms, has acquired intelligence, and for the rest Nature is the assemblage of the resultant factors of the diverse properties of the qualities (Gunas), and of the combinations of primitive matter. Therefore outside of her human kingdom, Nature is neither moral nor immoral, and is destitute of malice, cruelty or their reverse affection. She is only just, and that because she is blind. Therefore with the ancients the Goddess of Justice was blind-folded. Good and evil are, truly speaking, absent in Nature and only make their appearance in the Kingdom of Man. Nature, says Mahatma K.H.:

follows only immutable laws when she either gives life and joy, or sends suffering and death, and destroys what she has created. . . . The real evil proceeds from human intelligence and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity then alone is the true source of evil.

In the varied transformations of evolution there is a particular stage where two opposing energies are so balanced that friction results, and the yield is a third energy which has in it the properties of both and yet it is different from either of them. This Plane of Balance is the Human Kingdom; it also is this earth. In the vast spheres of the starry-world, as in minute ones of atoms it has its place; it manifests in the majestic march of hosts of hierarchies, as in the moral law which governs the heart of man.

We have to learn to define Man differently. In whatever corner of this ever-expanding Universe-Brahamanda, whenever Spirit-Purusha and Matter-Prakriti come to the point of equilibrium there and then the One Life has reached its humanity, and Man-Manushya is born. In the universe Spirit and Matter, Purusha and Prakriti, each pass through the Student-stage (Brahmacharya) to male-hood and female-hood, seek each other, court and love and through marriage enter the Householder-stage, Grihashta-Ashrama, and out of that primal holy wed-lock the Thinker is born; then the Father devotes himself to the instruction and guidance of the Son, while the Mother nourishes and protects him. Since the birth of the Son the parents do not live so much for each other—as they used to—but devote themselves to their progeny. The Son is superior to both his parents whose energy, centripetal and centrifugal alike, he has inherited. That is what is implied in the significant statement of the *Secret Doctrine* (I,276) "Man, being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them," and let it be pointed out that he may also *not* succeed.

The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these Beings either *was,* or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected,* when not *incipient,* men. (I,274-275)

In sober truth, as just shown, every "Spirit" so-called is either a *disembodied or a future man.* As from the highest Archangel (Dhyan Chohan) down to the last conscious "Builder" (the inferior class of Spirit-

ual Entities), all such are *men,* having lived aeons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals—are all *future* men. That fact alone—that a Spirit is endowed with intelligence—is a proof to the Occultist that that Being must have been a *man,* and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too. (I,277)

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.,* to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Puranic phrase about Brahma being constantly "moved by the desire to create." . . . The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras.

This subject, being so very mystical, is therefore the most difficult to explain in all its details and bearings; since the whole mystery of evolutionary creation is contained in it . . . every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel.* (I,106-107)

The Eternal Motion of the Great Breath creates as well as kills. It brings manifestation into being, but it also dissolves it. As a mighty wave in the shoreless Ocean of Absoluteness it arises to fall back into It and arise again, and so go on for ever and ever and ever.

Change, constant, continuous, is its one characteristic. That very characteristic gives birth to Spirit-Matter-Man but it also destroys all three—and to that destructive-regenerative process, there can be but one exception: MAN. Endowed with Will which becomes free and Intelligence which is controllable, mortal man can handle that characteristic of change, and harnessing it in his service so utilize it that he survives its rises and its falls. Otherwise man like all else is pulverized to primal ashes and to fiery mist. Such survival makes

man a Master, a Maha-Atma—a God indeed. To this mysterious attainment the *Gita* makes reference:

> Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am. (Seventh Discourse)

It is of the stupendous achievement that a hint more valuable than many a treatise comes from the Mahatma M.:

> The Individuality to run successfully its sevenfold and upward course has to assimilate to itself the eternal life-power but in Atma and then blend the three, Kama, Manas and Atma into one—the sixth, Buddhi. Those who succeed in doing so become Buddhas, Dhyan Chohans, etc. The chief object of our struggle and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear of during the fifth, sixth and seventh rounds. But this is a mystery.

The struggles of the human kingdom are beset with the curse of its individualistic nature. But that curse is a blessing in disguise. Individual man has to attain universal self-consciousness by following the path of responsibility. Reverence of and Reliance on the Self within, his Rex Lux, the Lord of Splendour and of Light, leads man on to the goal where the Great Cry is heard—"Aham eva param Brahman: I am verily the Supreme Brahman." That Impersonal Principle has to be embodied by us. Human intelligence and self-consciousness make that a possibility.

While Nature aims at this and brings that mightiest of possibilities within the range of man, she moves on undisturbed, like the Gunga and the Nile, to her Ocean of Absoluteness, to empty herself in the peace of pralaya. The appointed hour of Nature!—she observes that with uttermost fidelity. The Time element of her being is crushing; it is that because it is compassionate. Nature's superb gift to man is her most profound sacrifice and when man fails to accept it, that compassionate sacrifice assumes another aspect and puts man to aeons of pralayic sleep. Mother-Nature sings, "Sleep thou on; time will come again; what thou hast lost now of my offering will recur for thee in the hereafter."

Nara-Man has to know himself as Narayana-God in a given cycle. Impersonality has to become embodied, Wisdom-Bodha has to incarnate in the Lord of Wisdom-Buddha in a given time. Nature or the One Life works on and on, through success when man becomes Master and through failure when men remain slaves to her gyrating cycles.

In spatial depths there exists a mysterious Principle which contains the seed of Divine Incarnations and is the potency and cause of all Avataras. That Seed is the Jewel of Jewels in all Nature. It has within it, in collectivity, the experienced realizations of all men who have become Super Men, Mahatmas, Buddhas. In the esotericism of the *Gita,* Krishna, in one of His aspects, represents that Seed; in that of the Puranas it is spoken of as Maha Vishnu,

which is an Impersonal Principle and not the being of a personal God. It is sometimes called the Cerebrum of Adam Kadmon in Kabalistic phraseology. Such is the Teaching.

Perfected Men or Mahatmas as a Fraternity and a Hierarchy are the positive aspect of the Law of Cycles. Such a Fraternity is in a real sense the Father aspect of the Great Breath and the rest in manifestation is Mother Nature. This Fraternity is symbolized in Buddhist esotericism as Sangbai Dag-po, the Concealed Lord, "the one merged with the Absolute."

To become one of that Fraternity is the special opportunity and privilege which comes to man, in accordance with Karmic and cyclic law. If the Human Kingdom is the Kingdom of Balance, if this earth is the globe of balance, so is there the hour of balance for the soul of man in the course of his earthly incarnations. The plane of balance is the field of Kurukshetra. Theosophy, the Wisdom-Religion, offers that opportunity to the courageous seeker and the self-reliant man. It says to him:

> Thou has to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvritti, origin of all the world's delusions.
>
> All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."
>
> Be of good cheer, O daring pilgrim "to the other shore."

MISTAKEN VIEWS OF KARMA

1. That the Law permits an unfeeling attitude toward those in trouble. In reality their trouble may have arisen from just that unfeeling attitude toward others.

2. That Karma is fatalism; in reality, while our environment is created by past action, and cannot be escaped, *it will be gone through;* and it is our reaction to that environment which creates our future environment.

3. That we can rest on our oars, decline to do our best, and wait for our own to come to us. The Karma of laziness, mental, moral, or physical, is as severe and unerring as any other kind.

4. That Karma is enforced by some one or something outside of ourselves. Karma is our own inner reactions, which bring about due results in the so-called outer world.

LIVING THE LIFE

DEAR COMPANIONS:

The work you have planned out for the others seems good, for they should be helped as much as possible. If others are not trained to take hold, the necessary help and education will be minus, should anything happen to us; it is also the study and preparation on the part of beginners that will make them more efficient as propagandists. But let their *initiative* work as much as possible; suggest and adjust when necessary. Why not begin by taking the three fundamental propositions of the *Secret Doctrine,* for upon these the whole system hinges? Get them well grounded in these. The first thing to make clear is the impossibility of the ordinary conception of a personal or separative God; then the importance of realizing the Self as all in all; then the law of Periodicity with all its applications —"the world's eternal ways;" and reincarnation by analogy. After the Fundamentals they might take up the *Ocean* chapter by chapter, getting grounded in question and answer. Explain that the object is to formulate for themselves, and thus make their understanding good. If they are helped they should get themselves in a position where they can best help others. This is the way to learn and know.

It is difficult to help individuals as such, especially where all the strength is needed for a general effort. It is quite easy to be drawn into this helping of individuals by our sympathies and sometimes do things that are not helps at all, although perhaps a pleasure to both giver and receiver. Wisdom is needed in any case; sometimes "jolts instead of johnnie-cake" are needed. I have met much of all kinds of people, and have learned some discretion in the treatment of them. You, in your position will also meet them and will have to deal with them—for their good, so far as the general good permits and wisdom dictates.

That is an interesting phenomenon you speak of where a brain injury made the man forget his name, and able to do something he was unable to do before. It was the same man, of course; his lapse of memory did not alter that fact at all. Neither did the other fact, that he was under the new condition able to play billiards, change the man; the brain instrument by the injury had one door opened and another shut. If he was able to play billiards actually and never played before in his life, I should say that such an one had done so in some previous life, which the injury gave access to. The previous life, also, must have been comparatively recent because that game in its present form is not very old. We have to remember that every man has a vast store of capacities, behind the nature we see, gained in past lives. Anybody's capacity is governed by the particular Karma of that life, admitting of only a portion of his acquired knowledge and capacity being expressed. There are many lives

where the tastes, desires, and capacities change entirely *without* any brain injury showing that one set of Karmic causes is expended and another set ensues. In any and all cases what is in expression is from the store of experience of the past, for no one can do anything that is not *related* to past experience whether in this life or some other one. Solomon said there is nothing new under the sun, meaning, I think, that whatever is done, flows from what *has been* done, for there is no other knowledge than that which comes from experience, "experience" being considered in its widest sense.

The Saptarishis are not very well explained anywhere, though there are certain things said about them that might give an idea, such as: "they are intimately connected with the present age—the Dark Kali Yuga;" "they mark the time and duration of our septenary life-cycle;" "they mark the time and the periods of Kali-Yuga, the age of sin and sorrow;" "they are as mysterious as their supposed seven wives—the Pleiades of whom only one—the hidden one, has proved virtuous." Speaking of the constellation of the Great Bear, H.P.B. makes the remark that these Rishis are the informing souls of the stars mentioned, and that they lie *across the loins* of the constellation (her underlining) and that they are the Seven elemental powers—the Rupa Devas. There is a hint, too, that they are connected with generation. From it all I judge that there is a class of beings that have not been and will not be men in this Manvantara; they are of seven different degrees, not connected with man as a septenary being, although they are with the cycle of Kali Yuga. These cycles must be in a general way determined by *man* as to their nature, which is what the Star Rishis respond to in particular. It would seem that all the sex vagaries that come up in various directions, and the many visions and "communications" of "Masters" spoken of by persons so thinking are of that nature. You know it is said that very little information was given out about the elementals for the reason that the mind, by directing the consciousness, can segregate the various planes and arouse the elementals to action in relation to the Thinker. Sex ideas strongly held and attempted to be "spiritualized"—as the saying is—might easily, I can conceive, attract beings of that nature which would assume the coloring of one thinking in that relation, adding to the main point of attraction—generation—anything that would serve to keep the close contact. Being elemental they respond to their own peculiar stimuli, without any sense of responsibility—not *knowing* man's nature. The safe road is the one pointed out by the Messengers: you remember H.P.B. said, "Beware of the path of the Star Rishis."

Well, Companions, keep on with well-doing; our work is needed badly, and while there are few to listen, we serve the many through the few.

Love to you and best of success everywhere. As ever, *R.C.*

AMONG FRIENDS

"WHAT'S become of the Robinsons — does anybody know? They weren't at the meeting tonight, and I haven't seen them for several weeks."

Mother always is the first to notice when one of our "Theosophical families" absents itself from the work for any considerable time; and she usually mentions the fact at some after-meeting conference—just as she did this evening, following a lively study-class session where questions had been as "snapping" as corn popping over a fire, and a dozen or more students had taken a lively part in the discussion.

"Why, I don't know," said Pilgrim thoughtfully; "they were there two weeks ago—or no, I guess I have somebody else in mind. Come to think of it, I don't believe I've seen any of them for a month."

A canvass of the little gathering disclosed no news of the Robinsons. Captain Blunt hadn't see them, nor Doctor, nor the Judge, nor even Mrs. Crystal or Frederick, whose joint mission in the Lodge—and an exceedingly valuable one—appears to be a sort of self-constituted service of mixing in with people and fraternizing with them before and after the meetings: they know everybody and like everybody, and every body knows and likes them. As the Captain once remarked, "Freddy's warm and innocent smile is worth half a dozen lectures on Karma, and Laura's cordial manner beats four quotations from the Upanishads!"

"*There's* a weakness in our working methods," remarked Doctor, "and we ought to rectify it—have some kind of a 'visiting committee' to get in touch with absentees. Folks expect 'attention' —it's human nature. We're all so busy with the main effort that maybe we overlook some other needs."

"Well, I'll call on Mrs. Robinson if Mr. Browser has their address," volunteered Mrs. Crystal genially. "They may be sick, or offended over some fancied slight, or . . ."

"I wouldn't run after *anybody,*" declared the Captain. "Is this or is it not a *voluntary* association of students?" he continued earnestly. "If the Robinsons or anybody else choose to come or not to come, that is *their* business. *Our* business is to see that they have a place to come to, and clear, straightforward Theosophical concepts for their understanding when they *do* come. This is no church, and it needs no 'visiting committee;' if the folks who come are not sufficiently emancipated from the personal idea so that they require no 'nursing' of that kind—why, they'll blow in, blow up and blow out, that's all!" And the Captain brought his fist down upon the tea-table, to the imminent peril of Mother's familiar china.

"Easy does it," said the Judge soothingly. "You're right and you're wrong, too, my boy; for everybody needs 'nursing,' as you call it—'nursing' of some kind or another. Just remember the hours we sat patiently by while you yourself told us all about the Absolute—and that wasn't so many years ago, either," he added with a reminiscent laugh. "Your monologues will remain historic in the annals of this long-suffering family for many a year yet. We listened to 'em, for your sake, and it did *us* good to thus 'nurse' you along, and *you* good thusly to be 'nursed.' But there's a limit in some cases, no doubt, even if there didn't at the time seem to be any to your own powers of speech."

Everybody laughed heartily—the Captain most of all.

"But what about the Robinsons?" asked Mrs. Crystal, turning to the Judge.

"Why, I'm no 'authority,' to say what to do, or not to do," was the quick rejoinder. "What do you think, Mother?"

"Oh, I think lots of things," answered that lady musingly. "To 'run after' people, as the Captain phrases it, seems like proselytizing; to have a 'visiting committee' seems artificial and foolish; but to let people just drop out of sight without attention isn't right, either. What do you think, Pilgrim?"

"Why not do the natural thing—or rather, let it do itself?" said Pilgrim. "By which I mean that these things seem to take care of themselves if one has them in mind, undisturbed and easy, alert to do or say the right thing at the right time, and firmly set in his desire to benefit all. I never bother my head about people—whether they come or don't come," he continued. "How many have I seen fall away during the years past—from indifference, from a slight, fancied or real, from lack of what you call 'attention' (personal attention, always), from some lure of the outer world, or what not! If I let my head or my heart meditate on these absentees, I would be sad—and then what cheer and warmth and stimulus would I have for the living seeds, from the 'nursing' of which the man-plants who will keep this work going in the world after we are dead and forgotten must develop."

There was a silence after that, until the Judge said quietly, "Pilgrim is right, of course; our work is with those who remain constant despite the chafings and set-backs of circumstance—and to find more like them. But there is indeed a 'natural' way of helping the absentees; what more 'natural,' for instance, upon meeting one such—and we are more than likely to meet all of them sooner or later—than to remark, 'I haven't seen you at the meetings lately,' or something of that sort? Nine times out of ten the conversation will develop significance, and ways will be found to give the needed help 'naturally.' But this going to call upon people, to find out what is the matter with them—that is poor psychology as well as not helpful—we

don't want anybody against his own will, do we? Nor to neglect anybody, either—well, Karma takes care of its own!"

Entered Mr. Browser, who had been unaccountably absent from the study-class. "Sorry to have missed the class," he remarked, "but came on up anyway, so you wouldn't think I was sick, or run over in the traffic."

"What detained you?" asked Mother, pouring him a cup of cocoa, while Doctor made a place for him before the hearth.

"Happened to run into Robinson on my way to the meeting, and we got to chatting, and finally went over to his club and spent the evening together."

"Why, we were just talking of the Robinsons—how exciting!" said Mrs. Crystal. "They haven't been coming lately, and we wondered if they were ill, or not interested any more, or miffed about something, or what."

"Just a little misunderstanding, that's all," said Mr. Browser, his eyes twinkling. "They'll be on hand tomorrow evening, I expect."

" 'Why not do the natural thing—or rather, let it do itself?' " chuckled Captain Blunt, quoting Pilgrim's cryptic sentence of a few minutes before.

Mr. Browser looked puzzled. "What's that?" he asked. And then, "You see, Robinson thought he wasn't appreciated in the Lodge—hadn't been asked to take part in a study-class recently—met Pilgrim on the street and that abstracted individual didn't speak to him—you drove right past him in your car, Doctor, and never even blew your horn—the Judge did seem so self-satisfied someway—and Captain Blunt does ask so many questions at the meetings—Oh, that's only part of it! So Mr. Robinson communicated with Mrs. Robinson, who rallied him plentifully (just the wrong thing to do) and finally got to thinking that perhaps Husband was right. And Mrs. Robinson communicated with the little Robinsons, who were delighted with the idea of going to the movies, instead of our Children's School. Well, we talked it over together—and everything will be all right, I guess. Same old disease, Judge, remember how hard you used to catch it?" and Mr. Browser laughed delightedly, as his old friend laughed with him.

"Jungle Fever! I'll bet my hat!" chuckled the Captain.

"The same," confirmed Mr. Browser. "You see, the Robinsons are in earnest and have been studying and applying, talking and reading together at home, trying to give their children a Theosophical basis—making Theosophy a living power in their lives."

"No wonder they boiled up," said Mother, "everybody who is worth while does sooner or later—that's why they are 'living seeds.' But think, Laura, how perfectly embarrassed both you and she would have felt if you had called upon her! *He* meets Mr. Browser

naturally, and that good old yogi feels his way, probes the wounds, extracts the bullets and allays the fever."

"Yes, but wasn't that done for all of us in our day?" asked the flushing Mr. Browser.

"Be sure to put Robinson on your next list of speakers, Captain," admonished the Judge, as the friends parted for the night.

"You know it!" boomed the Captain. "Nothing like a session with the 'Three Fundamentals' to prick a blister or heal a boil. What a splendid statement he'll probably make—and I'll ask him to take a few questions—best medicine in the world!"

"Of course, of course," said Pilgrim, thoughtfully. "Do you know that some student wrote to the Editors not long ago asking if we couldn't have some articles on 'Western Occultism?' We answered that we hoped to print some by and by—*not* adding that the magazine was full of them, *unlabeled,* every month. Why not write this one up?"

CAUSES OF CATACLYSMS

Among the Adepts the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it or present or absent. And they tell of the great changes in the inclination of the axis of the earth, past and to come, all due to man.—*W.Q.J.*

Adepts and Mahatmas are not a miraculous growth, not the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents, under patent rights. They are human beings trained, developed, cultivated through not only a life but long series of lives, always under evolutionary laws and quite in accord with what we see among men of the world of science. Just as a Tyndall is greater than a savage, though still a man, so is the Mahatma, not ceasing to be human, still greater than a Tyndall. The Mahatma-Adept is a natural growth, and not produced by any miracle; the process by which he so becomes may be to us an unfamiliar one, but it is in the strict order of nature.—*W.Q.J.*

THOUGHTS ON CLAIRVOYANCE

TO many students the term "clairvoyance" means the ability to see something other than normally falls within the range of average physical plane vision. Although it is quite true that such an interpretation of the word is natural and allowable, it is equally true that this view is wholly materialistic. In a wider and higher sense clairvoyance is the power to view any and all subjects or objects with *unprejudiced* vision. This is why true clairvoyance is a spiritual power, arising in a spiritual quality of the one who perceives; and why it is so extraordinarily rare—as also the reason why what is ordinarily called "clairvoyance" is so little desired by students of Theosophy who are acquainted with the Teachers' own writings and are beginning to sense something of their true inwardness.

How often have we heard somebody say of this or that one, he or she is "clairvoyant;" or perhaps even endow himself with this supposedly desirable power—assuming a slightly deprecating air in the latter instance, but quite unwilling or unable to conceal his elation because he is not as other men. Were a better understanding had by such an one of the facts implied by his condition, he would carefully conceal it from the knowledge of his fellows, if indeed he really *were* "clairvoyantly" inclined—or put an end to his pretentions instanter, if perchance he were posing to stimulate their interest in himself.

Such "clairvoyance" implies abnormality. And abnormality anywhere, and in whatever degree, is abnormality *everywhere*—in some degree. Do such "clairvoyants" ever assay one hundred per cent pure gold under unprejudiced analysis of their ability to meet and dispose of competently the affairs of everyday life? Are they steady, reliable, efficient and practical in industry or professional life; as friends, fathers or mothers, as citizens, teachers, exemplars of the altruistic life—are their fruits admirable? Are they simple, unassuming, quiet, modest, happy, sensible—as a genuinely advanced being must necessarily be supposed to be?

Unprejudiced vision will disclose that those who are "psychic," as some loosely designate this abnormal condition, travel an unbalanced path in this mundane and exceedingly practical world of waking consciousness—slothful and inept in the fulfilment of duty, intellectually below par, unable to relate one thing to another logically, and as a rule exceedingly personal, vain and shallow. They are blown about by every wind of circumstance, though quite unaware of that utterly palpable fact; wide open to almost any suggestion, but without the intellectual persistence that might enable them to carry to completion the effort temporarily seen to be desirable. In

short, they are mediumistic—out of their own control—much of the time.

What is unprejudiced vision? It is the ability to see things as they are—uncolored by preconception, fancy, fear, liking or disliking. It implies also some unassailable basis of judgment by means of which relativities can be evaluated. This is true clairvoyance, as applied to this or to any other plane of being.

The Soul is thus clairvoyant. The Soul is the Perceiver, vision itself, pure and unmodified (unprejudiced), and it looks directly upon *ideas*. But the Soul does not look *directly* upon the objects of this world—or any other, for that matter. It is veiled on every plane of being, by the very being whose existence it makes possible. What veils it? The instruments of contact and perception evolved and developed thus far on each of the planes; and these are composed of the "lives" of the plane to which they naturally belong, each instrument, "principle," or sheath of the Soul constituting that sphere of influence, or radius of activity, which the being possessing them has been able to exert by means of his intelligent thought and action. The Soul, and its "environments," thus make up the "man," the human being.

Acting on any plane—or rather, supplying the power by means of which action is performed upon any plane—the Soul "acts" on the basis of what it perceives on that plane. Its perceptions thereon depend for their validity upon the perfection of the instrument in use—as also upon the accurate synchronous vibration of all the other instruments by means of which the perceptions to be considered are presented to the Soul—the Source of vision. Thus, if a man has a "crooked *manas*," whatever is presented to the Soul—whether perceived manasically, or through lower instruments via *manas*—will be distorted. But the Soul acts upon the basis of the ideas seen; hence in such case the action itself will be distorted, errant. It is as if one acted in life on the basis presented by one of the usual false and silly moving pictures with which we are so fond of lulling ourselves into temporary forgetfulness of realities. The Soul does that, and then the current of intuition is stepped down into impulse, and that of impulse into action itself—a false and imperfect action, because the pictures placed before the light were themselves false and imperfect—prejudiced—the photographic results of selfishness and ignorance.

True clairvoyance, then, is *direct perception* on every plane, the instruments of perception having been developed into perfect mirrors, and all being in synchronous vibration. This is what H. P. Blavatsky means when she uses such a phrase as, "the flashing gaze of the seer." It is seeing things as they are. And during the incarnations of altruistic thought and effort required to develop a complete

man-instrument to this degree of perfection, the being who thus "evolves" develops *pari passu* the intelligence which enables him to correlate what he sees, and act unerringly under any and every circumstance, on any of the planes of being.

A far, far cry—such clairvoyance—or so it seems to us, as students stumbling along on the small, old Path. But is it so, after all? Perhaps enlightenment may not be so far away. Let us consider.

According to the Teaching, we are Spiritual Beings, and not these obstructing personalities at all. We *were* Spiritual Beings when this Earth began—beings of power and knowledge and glory —who came forward under brotherly necessity at a certain stage of the development of the planet and incarnated in bodies of flesh, in order to aid the uprising evolution of the lower kingdoms—to guide it and give it true trends. We "clothed ourselves" with the "lives" —physical, astral, kamic. How else could we contact and influence them?

While operating in these lower sheaths, we are not aware of our own true nature. We identify ourselves with the sheaths—the very veils that hide us from ourselves. Having imperfect control as yet of the congeries of "lives" we are using and working with, they control us—and the "personality" which results from this weird range of psychic and noetic action is "that thing which we have with pain created for our own use," as *Light on the Path* phrases it, "and by means of which we purpose . . . to reach to the life beyond individuality" (personality). For having plunged down into sentient existence, the only way out for the engulfed Spiritual Being is the *opposite* of the way in—to rise up out of that condition! As he rises, those "lives" which he has gathered unto himself rise with him—not to self-consciousness, of course, but to a higher stage than would be possible to them working alone—into an organized, qualified, effective and complex instrument, fit for a Spiritual Being to use in a work of altruism which has the whole of Nature for its object.

Thus can the sheer, logical teachings be rationalized. We have every reason for hope and courage, and for the effort that results from a dawning perception of "what it is all about." We are on our way and we know where we are going—and we may *know* that this way is up and out, if we have reached the point where we are reasonably able to rationalize it.

The inhibiting factors are not in us, as Spiritual Beings; nor in us as physical or astro-physical beings, for these last two sheaths are but effects and will quickly and easily fall into line if the "middle principle" is co-ordinated with the manasic entity. So we actually have but one task: to gain control of *kama-manas* ("lower manas"). And strange as it may seem, we are already well along with that bit-

ter and difficult work as soon as we have seen, in a realizing sense, that such is the work in hand. Antaskarana has been formed, or at least outlined, thereupon—the "bridge" between the higher and the lower man. As we get to work here in the physical waking state in dead earnest, *Ishwara* "comes to the aid of the lower." Ishwara is the spiritual person—ourselves, in fact. So there is a dual action of rectification and synchronistic adjustment: from without, within; and from within, without. "The fierce but gentle Krishna" begins to fight within us—the "Warrior." Happy and blessed we, when we learn how to "stand aside in the coming battle!" But this attitude of detachment can be arrived at momentarily, reproduced, held for longer periods by patient persistence, and at last held permanently—a spiritual possession.

True clairvoyance is then our very own: the power to view any and all subjects or objects with unprejudiced vision. With its development and use by contemplation and action (and most of all, by action) our Will increases. We bring to bear our power and knowledge as Spiritual Beings upon this waking, physical world.

This represents the highest fruits of Occultism. This is what is meant by "bringing through" the knowledge of the inner nature. For what good is anything that cannot be *used;* that is incapable of *practical* application?

Alas! How very different from the *dream* of Occultism under which so many sincere and earnest students labor! It is not the knowledge of other planes of being that we need to seek. We already have this. Our task is to make this knowledge available here and now, on this Earth, in waking consciousness—to gain that control and equanimity which permits our own purposive energy to flow unobstructed, though unperceived by others—for their benefit.

THE MIND

The mind is merely a tool, instrument, or means, by which the soul acquires experience and knowledge. In each incarnation the mind is, as it were, new. It is a portion of the apparatus furnished to the soul through innumerable lives for obtaining experience and reaping the fruit of works performed. The notion that the mind is either knower or experiencer is a false one, which is to be removed before emancipation can be reached by soul. It was therefore said that the mind operates or exists for the carrying out of the soul's salvation, and not the soul for the mind's sake. When this is fully understood, the permanency of soul is seen, and all the evils flowing from false ideas begin to disappear.—*W.Q.J.*

THE "QUEERNESS" OF THEOSOPHISTS

THE criticism is sometimes raised against theosophists that they are not normal; are out of step with the common run. There are theosophists who make themselves conspicuous by the feverish retailing of "personal experiences," like unto an old wives' circle eagerly discussing "operations" and all the circumstances thereof, each waiting until the next bore is finished.

There are theosophists who have not acquired the ability to judge of the fitting time, place and person for the setting forth of the philosophy, and consequently get themselves misunderstood.

There are theosophists who do none of these things, but who maintain an attitude of such aristocratic inner exclusiveness, are so out of touch with the happy-go-lucky companionships of common men, that their attitude, unknown to themselves, produces dislike.

There are theosophists with the "puritan complex"; earnest and devoted souls, many of them, but who are never quite able to shake off the feeling that to enjoy is to sin. They take their Theosophy very sadly indeed, and slowly petrify and dry up within, the while causing timid souls to shy off from Theosophy as from some gloomy dungeon. The young granddaughter of such a one was heard to say: "I have always believed in Karma and Reincarnation, but I never had any use for Theosophy, because I could not help seeing how much happier my grandmother would have been, how much more cheerful the whole home atmosphere would have been, if she had never heard of it."

But there is a Theosophical "queerness" of another kind altogether; a queerness such as that of H.P.B., who, dying painfully by inches and overloaded with work for Humanity, showed always a keen, sympathetic sense of humor; who never complained of *her* troubles, but looked after those of others instead; who, knowing more of all the laws of nature than all scientists put together, betrayed in no way any sense of superiority over the meanest street sweeper; who, clean of human selfishness and human sins, a living sacrifice on the altar of altruism, cast no reproach at any criminal, any harlot; betrayed no sense of separateness from the meanest, and could turn from discussing the most abstruse problems of the Universe with a *savant* of bulging brow, to the woes of a child, without a break of interest.

We will not see her like again in this generation; but there is an increasing number of "queer" Theosophists who keep their troubles to themselves; who look after others first and themselves last; who prefer hard study and harder work to shallow amusement, and whose inner trials are visible on the surface only by an increasing strength, calmness, and universal sympathy.

ON THE LOOKOUT

Reincarnation

It is true of Reincarnation as of every other Theosophic doctrine, that the evidence lies near at hand. The barriers to its observation are two: (1) the idea that there is no surviving principle in the body, and that life and character begin at birth, however impossible the explanation of their existence on those grounds; and (2) the idea that moral causation has no place in the economy of nature.

Some months ago, a seven-year-old boy lost his life saving a brother and sister from death. In any kind of orthodoxy there is no escape from the hopeless view that a valuable life was lost, which loss was made the more pitiful by the great moral potentialities of this individual. And there is no explanation but "accident." In Theosophy the explanation is that a powerful Ego seized an opportunity to pay off an old debt, and pass on to better conditions. In external affairs this all stands out for those who have eyes to see: more so with internal, moral and mental affairs.

What is genius? Most certainly not heredity; too many cases disprove it. It is not insanity; insanity is wholly destructive and disintegrative, while genius is constructive. If some geniuses have bordered on insanity, their powers have been in spite of, rather than because of, their disabilities. And their peculiar temperaments require above all things explanation on grounds of a mixed variety of previous actions over the ages. Charles Dickens, it has been found, possessed powers of medical observation superior to most physicians; while other geniuses have, like da Vinci, mastered several arts at once. Heredity is no explanation, and often contradicts the facts; but capacities developed in previous lives account for them all.

The Question of Population

It is often thought that the "increase of population" is an argument against reincarnation. It would not be, even if the increase were a fact; but we have failed so far to see it proven such. The increases in some nations have been made the criterion for others not so well known; and such matters as the decline in the population of France, in the midst of a family of increasing nations, ignored, as has the decline in the general birth-rate of civilized nations which set in about 1880. Individual nations have an average life of 1500 years, as has been established—which is just the average individual reincarnation cycle. For this reason social cycles tend to recur; modern America, for instance, is permeated increasingly by the old Roman spirit, customs, politics, and even architecture.

Since this is Kali Yuga, the age of confusion, when a major cycle closes, gathering into its embrace different karmic streams perhaps for long separate, there is deep intuition in Hendrick Van Loon's remarks that the present is a "chaotic jumble of all ages."

A Jungle of Controversy

Seldom do the members of anti-vivisection societies read or consider the claims of their foes; no more does the vivisector read opposing claims with any idea of consideration. Facts, figures, and opinions form but a morass of confusion over which only Theosophy is any safe bridge to the truth, having its own basis of judgment independent of opinion and prejudice; a basis rooted in the profundity of Theosophic philosophy as a whole, provable for validity by the pragmatic tests of daily life.

In general, anti-vivisectionists are right as to morals and some facts; vivisectionists are right as to some facts. Unfortunately for truth any theory can be made to "prove out" if kept segregated from the opposing ones; and equally unfortunately, medical literature betrays no tendency toward an inconvenient comparison of facts—nor do physicians show any great enthusiasm for investigations based upon *doubt* of their theories.

Science or Subterfuge?

Science (for publication) approaches questions without prejudice or preconception. But unfortunately that attitude is an ideal dream rather than a reality in any branch, and nowhere more so than in medicine, where the personal welfare of the scientist is so often indissolubly bound to his theories.

As an instance, we note a growing volume of opinion that cancer is caused by vaccines and serums, one doctor even stating his belief that no one ever had cancer without some such predisposing cause. (An extreme opinion which we do not share.) It is easy to understand medical reluctance to discuss or investigate this idea, since proof of its truth would be almost suicidal. Nevertheless, discovery after discovery on the effect of irritations and foreign matter in general tending to corroborate it, any great amount of further delay will tend to substantiate the increasing popular feeling that medicine is moved primarily by self-interest, even to suppression of vital truths.

"Post Hoc, Ergo Propter Hoc"

The argument that a condition following upon an act is caused by the act, is always weak without a visible corroboratory connection; a fact often pointed out by anti-vivisectionists. Moreover, facts now and then break through the opinions of medical authority, of a nature proving many of its arguments not even "post hoc,"

but false analogy. Anti-vivisectionists have frequently called attention to the fact that when diseases undergo a natural decline, medical science claims the credit; a noteworthy example, from the figures of Dr. Raymond Pearl, has already been dealt with by us. This case included the relationship of typhoid serum to the decrease of that disease in the Army: the classic case of that nature, and one moreover where the figures are accessible and indisputable.

Recently the decrease of diabetes is said to have begun in 1923 as a result of the vogue of insulin; but Dr. Elliot P. Joslin reports to the American Medical Association that the average age of the diabetic is eleven years more than it was ten years ago, and that the disease reached its maximum incidence some time ago, and began a natural decline. This is a peculiarity of the modern history of many diseases.

During the first half of 1924, cancer, typhoid fever, diphtheria, and lobar pneumonia decreased; and none of these diseases can be shown to have improved through the action of serums, since the vogue of these treatments is insufficient. Also another authority states that our knowledge of the nature of cancer is where it was two thousand years ago. He unconsciously proves his case by saying that right living is the chief factor in its prevention. This *was* known two thousand years ago. Would the public knew the full scope of that simple rule!

THE PUZZLES OF CHEMO-THERAPY

Readers should note an article by Dr. H. H. Dale, in *Science*, August 29, 1924, in which is betrayed the insecurity of some of the foundations of medical theory. "Bayer 205," the cure for the trypanosome variety of sleeping sickness, has an anomalous action, strangely dependent upon the host, and has no effect upon the germs outside the body. That this is the case with many cures should long ago have signified that the true cause of disease ought to be sought further than in germs.

"Bayer 205" likewise changes the nature of the blood, among other things destroying its normal clotting power. This lends point to Herbert Spencer's speculation, in connection with vaccination, as to whether it is possible to alter the resistance of the body to one factor, without altering it in other directions. Who can say that vaccines and serums, whose action in effect calls forth a permanent standing army in lieu of the normal defenses of the body, does not draw away protection from other dangers? Nothing can settle the question except a pathological census; an undertaking in which medical science seems not at all anxious to engage. Nor is it too likely that medicine would publish evidence against itself; the erroneous treatment would be quietly dropped without scandal, as has happened before—and is now happening with tonsillectomy.

The Mania for Experiment

It is undoubtedly true that vivisection, and its lack of results in certain directions, insensibly leads the student to the point noted in *Science,* September 12, 1924, where he is disposed to look upon the patient as "an advanced laboratory animal." In truth, why not? To science, man is but an advanced animal, and his life is of value but to the end that his appetites be satisfied. Why not of greater value on the experimental table? In truth, the annals of the American Medical Association betray the medical man's too frequent (and unashamed) yielding to that point of view. The common dread of the poorer classes for the public ward is based on more than superstition. There is no definite limit to experiment; but the rich are as exempt from the experimental knife and syringe as from the gallows.

Prof. Calmette, discoverer of a new "tuberculosis serum," inadvertently exposes the myth that there is no essential difference between human and animal pathological reactions. Explaining the establishment of a "monkey farm" in Africa, he says that the "limits of experimentation" have been reached with such animals as the dog and guinea pig, as they are impervious to "some of our best diseases"; thus, "human beings being unavailable" (do we detect a note of regret?) our nearer relatives, the apes, must be called upon.

An Ill Turn in a Long Road

With the establishment of the "monkey farm" opens the darkest chapter of a sombre history of millions of years. In past ages, on the downward cycle of a civilization as brilliant and as soulless as our own, we reached that stage of degeneracy where the anthropoid races were *originated* by us, and with them the King of Diseases, which in archaic times gave life to all the rest.

Who knows all the entailed suffering of the intervening ages? But a little time ago the ancient cause landed on modern shores for a new lease of life, and its trail since then has been all too plain. The likeness of our *descendants* gave rise to the "animal descent" theory and its progeny: first, blindness to our spiritual origin, to archaic history and its lessons which would have enabled us to avoid all the present woes of the world; next, those philosophies of matter and brutality in whose foul soil sprouted the seeds of the Great War; then suffering from our self-created diseases—diseases with a *moral* origin and therefore with no true cure outside the moral realm—led us to that practice of vivisection which has so strengthened materialistic ideas while lending virulence to our physical ills in new and obscure directions.

Now we are about to add a blacker crime to our long score; selfish torture of *human egos* trapped by our own iniquity in half-

animal bodies! Who can say what the end of this will be? Perchance only in the dawn of the Sixth Race will men, looking back across aeons of misery, realize the full meaning of Madame Blavatsky's statement that "the full effect of that terrible cause is yet to be felt."

Our short score with the Red Indians has brought them back among us in white skins as the proximate agents of an unparalleled orgy of crime and destruction. What will be the result ages hence of the reincarnation of perhaps millions of warped and delayed souls, half-animal at best, further imbued with hatred by subconsciously remembered vivisectionist tortures?

What can we do? Since all this will appear to most men as mere wild superstition? Nothing, save record the facts for the benefit of the few possessed of spiritual vision.

"The Origin of Life"

Houses founded on sand are not rare in modern philosophy, which in fact rather specializes in them; but a house without visible foundation at all is something of a novelty. For that reason an article by Prof. Charles B. Lipman (*Scientific Monthly,* October, 1924) is of unusual interest. Prof. Lipman discusses the "origin of life" at some length while avoiding any definition of "life"; though it is all too evident that he thinks it some kind of chemical phenomenon—a belief totally illegitimate in face of late discoveries. Needless to say, he arrives at no conclusion, even of his own, ending his discussion precisely where it started, after covering most of the current theories.

A Scientific "Credo"

There are certain propositions upon which, once accepted, very logical discussions can be built; but such propositions as we have in mind must not be subjected to the strain of logical and analytical discussion, else the whole structure is lost. The belief at the base of that philosophy of which Prof. Loeb was chief exponent, and which Prof. Lipman follows, is that life, mind, and consciousness are one, and that one the product of *unconscious* chemical action. This "axiom"—it can only exist when accepted *a priori* as such—is as purely an article of faith as the "Holy Trinity," and as clogging to the progress of independent thought.

It is now held, as Prof. Lipman shows—and doubtless correctly—that the variations in character of organic matter are due to the nature of the molecular linkages concerned. In other words, to *form.* But there is neither energy, action, or change, in form *per se,* while the essence of life or mind is action, change, energy. Therefore *form* can by no means produce action, energy, or consciousness; but they can, and do, produce form. Then the function

of form in relation to energy characteristics can only be this: that change of form *permits the manifestation of those traits of energy preexistent though hidden.* This is a proposition which never has been and never can be controverted by Prof. Lipman or anyone else. But behold where it takes us: straight into the Theosophic doctrine of motion, energy, and matter *all in one and one in all, indistinguishable.* Matter or substance cannot manifest without energy, nor can energy manifest without substance; yet energy manifests a continuous flow of characteristics independent of form, which it creates. This is not only correct philosophically, but also (nowadays) scientifically. But it removes the whole question from the sphere of material science, exposing its total impotence in elucidating the nature or origin of any phenomenon; its sphere is limited altogether to *appearances.*

Ultima Thule

Prof. Lipman expresses great confidence that at some time "the mind which can think about its own thinking and sit in judgment on its own judgments," will be able to render clear its own origin. Thus tersely and accurately expressing the nature of "Svasamvedana," nevertheless he plants his feet upon the ulterior brink of an abyss whose existence will never be noted by material science until it falls headlong therein.

Let us suppose the time may come—we wish it could—when science will be able to project as on a screen all the brain processes, organic, molecular, atomic, electric, electronic, *sub-electronic,* in suchwise that every thought and every feeling can be mathematically and infallibly connected with the changes of that matter. Let us go farther and imagine that we will also have power to bring about any chemical change and *produce* thereby any desired state of consciousness. On that day, then, science would suddenly awaken to the appalling fact that the *nature and origin of consciousness itself would be a deeper, darker, mystery than ever before in the history of science.* And this is so evident that a child, not blinded by psychophobia, can see it. Tyndall and Spencer—though among the very forefathers of the materialistic school—did not miss it, and neither have such moderns as Professors McDougall and Ouspensky. The latter indeed says that "if science had ever taken a single step toward a solution of the problem of consciousness, there might be hope that the rest could be taken."

The origin of mind is the same problem as the origin of energy, which can be traced through a million transformations and correlations and left as much in the dark as ever. As to the origin of *consciousness itself,* whose single knowable characteristic trait is awareness—which by very definition as well as universal experience, is changeless in quality—*that* has no handle of form or change

which one may grasp, and therefore has no origin. Consciousness knows its content; *changeless,* it knows itself not. To assume that it has an origin is to accept creation out of nothing. Materialistic speculation is bad enough, but becomes ludicrous when it incorporates an exploded and impossible assumption borrowed from the superstitions of theology. True, something of the nature of mind can be known, but only by higher faculties of consciousness. Science, as yet confusedly unable to understand any distinction between mind and consciousness, is more than foolish to lift its eyes to the problem of origins; it is as though a child unable to add two and two dreamed of inventing a new process of the calculus.

Another School

Let us turn to a representative from another scientific sphere: Prof. William McDougall. Some years ago President Schaefer's address to the British Association was second only to the morbid materialism of Haeckel; it was a bold challenge to all religion and philosophy. Prof. McDougall's recent address to the Psychological Section of that body (*Scientific Monthly,* September, 1924) shows well enough how the tide now sets.

He ruthlessly exposes the pretensions and fallacies of the materialists of last century; showing that those schools of psychology not only contradict one another, but in common ignore the most important element—purposiveness. To Prof. McDougall—in common with Einstein, Eddington, Soddy, and others—matter no longer exists, being dissolved into energy. And this school admits that nothing is known of the nature of energy save that it possesses the possibility of change and evolution. Answering an anticipated charge of "ignoring the fundamental postulate of science, mechanistic determinism," he says that "Not all propositions made by all philosophers are true, neither does a proposition become true through being frequently repeated." In passing, we call the attention of trusting ecclesiastics, who swallowed a recent manifesto that "there is no conflict between religion and science," to this "fundamental postulate of science:" for that is precisely what it is.

Ave Veritas!

No scientific man has said anything truer or more useful than Prof. McDougall's peroration:

> It may be that eventually men of science will agree that there are in the universe two ultimately different kinds of process, the mechanistic and the purposive, the strictly determined and the creative, the physical and the mental. Or it may be that, eventually one of these may be shown to be merely an appearance of the other, an appearance due to the present limitations and imperfections of our understanding. At present we cannot decide this issue.

> But, if I should attempt to guess at the future development of science, I incline to follow the lead of the most powerful intellects of all ages, and to predict that, if such resolution of the two types of process into one shall ever be achieved, the purposive type that we regard as the expression of mind will be found to be more real than the other.

Like an echo of the Vedas, of Kapila and Plato and Pythagoras, of the *Secret Doctrine* and *Mahatma Letters* sound such words, pointing undeniably to the approaching vindication of the great philosophers of archaic ages, stigmatized "irrational dreamers" by the strutting ignorance of materialism.

Turn About

It has been found—or is stated by Germany to have been found—that the Colorado potato beetle which is doing such damage in Germany was brought over by American troop-ships. This calls to mind that the Hessian fly, equally destructive here, was brought in German troop-ships during the Revolution. This is a very neat example of the working of Karma, but no more evident than the great historic cases: Egypt, Rome, Babylon, Greece, and the Aztec nations, destroyed after enslaving their fellowmen; Belgium devastated after the Congo atrocities; the decline of France after Napoleon; the disruption of Germany after Wilhelm II; and many others.

Sometimes we see these things and fail to apply the lesson locally and personally. For instance, who in California saw, in the disruption of business in 1924 by fire, drought, and disease, any hidden connection with the intensive and purely selfish advertising campaigns inaugurated just previously—as also with the wasteful exploitation of natural resources that has been carried on for years?

Plagues of Locusts

A wise "columnist" remarks:

> What this country needs is less psychology. You get it everywhere you turn, and there is darned little of it that works, unless it be upon inmates of the feeble-minded institutions. . . . I remember Former Vice President Marshall once saying that what this country needs is a good five cent cigar. He may have been right, but it needs most of all fewer psychologists.

If we use "psychology" in its present perverted meaning, which is bordering upon the "black art" of other days, this man speaks wiser than he knows. But unfortunately, "psychology" victimizes not only the "feeble-minded," but all who can be approached over the avenues of internal selfishness. Periodically, especially in the cities of the Pacific Coast, the gates fall before an appalling inrush of "the muddy torrents of Kama Loka." Ethel D. Whitmire, in the San Francisco *Examiner,* writes a devastating article on these phenomena, which she concludes thus:

I heard a doctor explaining how he was cramped for funds in his work for little crippled children. He had before his eyes the gleeful faces of little boys and girls who were walking because he had known how to make the braces and advise the proper care.

I heard a minister in a church which stands for the highest standards of life, make a plea for money to carry on activities which promised the finest opportunities for the young people of his parish.

I wonder if these ever had to go to "Psychology Lane." Do they style themselves as "go-getters," as "scientific healers," as "poise gainers?" Have they learned magic words, or have they just worked and sacrificed and given of the best of themselves? Have they ever gone to India or Timbuctoo to get the key? I am wondering.

She may well wonder. But there is an inclination to be thankful for at least a few minds outside the Theosophical area which see the revolting selfishness of seeking personal benefit through "thought-power" and "magic words," without any consideration whatever for suffering humanity.

ATLANTIS REDIVIVUS

Certain forms of "yoga" in common use in the Orient are in every respect "earthly, sensual, and devilish." When renegade Hindus come to the people of this country, whom they despise, and with tongue in cheek hold forth "high spiritual teachings" as bait for the selfish and thoughtless, there is never any lack of listeners or of candidates for "inner teachings" at so much per lesson.

If financial loss and waste of time were all, the disaster would not be great. But in too many Americans the personality is open to a low psychic development which may result in anything from mere delusions to complete mental and moral destruction. When such development is hastened and intensified by Oriental knowledge of the lowest elements in human nature, what happens is sometimes too incredible for publication. "Common-sense people" and "hard-headed thinkers" laugh at the term "black magic." They have not had the disheartening experience of watching the resulting wrecks drift through Theosophical quarters seeking a relief which all too often will never be found in this life.

Between the usual "psychology course" and East Indian "yoga," there is little essential difference except that in the former the instructor is often as ignorant and deluded as the pupil; while in the latter a sinister knowledge most unsuspected when most destructive is frequently possessed.

Many of us suffer, and for some lives will continue to suffer, from the effects of such practices in former lives; but instead of classing them with the Black Plague, we seem eager to rush down a steep place into the sea like unto our Atlantean—and Gadarene—

predecessors. "Arise, then, O Atlanteans, and repair the mischief done so long ago!"

Psychic Phenomena and Spiritualism

The greatest of knowledge sometimes lies in truisms. "Hell is paved with good intentions," and "A little learning is a dangerous thing," are two such. There is no doubt of Sir Arthur Conan Doyle's good faith and good intentions; in a recent article he proves his clear vision of the follies, prejudices, and ineptitudes of scientists and clergymen alike who, refusing to investigate psychic phenomena, class them all as delusion and fraud.

Nevertheless, with all his experience, good faith, and knowledge, Sir Arthur would fain lead his listeners into the most abysmal psychic disasters possible of experience; into the very swamps of medieval necromancy, miasmatic with the foulest emanations to be found in the Universe—that region inhabited by the lowest, most material, and most evil conscious principles in man, bereft of the redeeming ray which makes man human and lifts him above the rank of an intellectual beast. And all this in the most earnest and sincere belief that he is rendering service to humanity!

Sir Arthur can see no other explanation of these phenomena than his own, which proceeds from reason blindly dragged in the path of personal predilection. Let those who would know the truth, study carefully the Theosophic teachings about "spiritualistic phenomena," and then *correlate them with such fearful windows into the Hades of unconscious mediumism as Kraft-Ebbing's and other psycho-pathological works*. Medical men will understand us.

Dreams and Dreamers

There are realities in dreams, and there are dreamers amid realities. Of these latter are the spiritualists, the "psychologists," the "healers," and those who, under the guise of "spiritual advancement," have fallen into the deadly toils of psychic and astral intoxication. Perhaps the greatest of all dreamers are those materialists who see in dreams themselves nothing more than repercussions from physical experiences. One single dream or vision not so explainable disproves the whole case. The annals of psychic research contain thousands.

Students who do not wish to delve further, are referred to Dr. Walter Franklin Prince, who writes in the *Scientific American*, December, 1924. His experiences comprise in person not one, but four such. The name of comparative nonentities who have had such dreams, but no hearing, is Legion. But Dr. Prince can hardly be waved aside so easily. His testimony is more solid than the *à priori* negations of the psychophobists. More recently, a warning dream saved six San Francisco people from a hideous death. Skeptics smile at these things; those who have experienced them do not.

It is unfortunate that certain persons have taken advantage of the rising tide of interest in dream phenomena to advance their own fortunes by "dream analysis," "dream interpretation," etc.; for no one can interpret dreams but the dreamer himself; and himself not often. But there is much knowledge in the study and correlation of the underlying causes as distinguished from interpretations based upon the personal stand-point. Theosophists will find knowledge of those causes in the *Transactions of the Blavatsky Lodge*.

ETA AQUILAE

One of the oldest Theosophic teachings is that most stars are, like the sun, pulsating hearts of solar systems. Just recently the existence and habitability of planets about the majority of stars has been scientifically conceded. In fact, it is hard to see any reason for the denial at any time, other than latent religious prejudice. Eta Aquilae is a star whose pulsation is a week, as against eleven years for the sun itself. This is not a remarkable discovery, since it is almost certain that all stars pulsate at differing periods; but it does lead the reporting scientist to a valuable deduction: there is no known cause, he says, for the phenomenon; and "energy seems to be the final product in the quest for scientific truth." It is stated that "there is no clue to the source of star energy;" so there is hope that the "combustion" and "contraction" myths are at last in a fair way to achieve a final and well sewn shroud. The *Secret Doctrine* teaches that Nature periodically runs down on the physical plane and as periodically re-evolves from the unmanifest.

MISTAKES ABOUT MARS

For some time attempts have been made to determine the Martian temperature; and apparent success achieved creates controversy. Observations at Flagstaff and Mount Wilson agree with reasonable closeness on a temperature permitting life as known on earth. This is from direct radiometric measurements and conflicts with the lower temperatures arrived at by calculations. Thus theory evolved from assumptions breaks down as usual. It is also found that Mars has a fairly dense atmosphere, "contrary to opinions held hitherto." (*Science*, Nov. 7, 1924.)

It is to be hoped that at some distant time a lesson will be drawn from the fact that the whole course of science is an upsetting of "opinions held hitherto." Mars itself, however, is a delicate subject, Theosophically speaking; since no scientific blunder could possibly equal the absurdities regarding that planet put forth by *soi-disant* "theosophists," who therein claim to know more than the Great Lodge itself.